EASTER.

An Unusually Brilliant Celebration of the Festival Yesterday.

CHURCH DECORATIONS.

Profuse Floral Offerings and Grand Musical Services.

LESSONS OF THE RESURRECTION.

Crowded Churches and Fashionable Congregations Despite the Weather.

Easter morning dawned in uncertainty, and the gloomy threat of rain was fulfilled during the after-The grand festival, however, overcame what on an ordinary Sabbath might have suggested an exworship in the metropolis were filled to overflowing with the devout. Many a hope born in vanity was dissipated—for milliners are not meteorologists—and thousands of lovely dresses await the sunlight of the coming Sunday. If the weather was unfavorable to the usual Easter display of finery the day was not wanting in those elements which go to make a festi-Within the churches all was poetry and beauty. Music and flowers lent their charms and fragrance to signalize the glory of the feast. Perhaps never be fore was Easter Sunday more generally observed in New York. Thousands were attracted to the churches by the promise of grand music and magnificent floral displays, and many who went out of mere curiosity lett with holy thoughts and gladdened hearts. The city's fanes were brilliant, and the transition from kelotn and ashes, though unmarked by the usual display of spring finery, was gratifying to all. In many of the uptown churches, where worshippers defy the waywardness of Jupiter Pluvius and travel in couches, the display of elegant attires was quite attractive. The musical programmes of the churches were grand, and the day was celebrated as became its dignity and significance. Fifth avenue presented an animated scene just before the hour of morning worship. An endless line of coaches rattled merrily over the stony roadway, hurrying bejewelled freights of lovely holiness to fashionable shrines. Shortly after cleven o'clock, when the sup for a short interval struggled through the clouds and smiled approvingly the city, the avenue scemed where here and there a glittering group of coaches and shining steeds marked the entrance to a church. The dampened flag stones reflected the bright sunlight for a little while, and then, when the holy dames and gailants sallied forth, clouds intervened and brightness died away. The afternoon was dreary, and when night came on the rain was falling in litful showers, and Easter Day closed on many a disappointed hope of conquest and display. With a prayer for the hearts that ache and a hope for bright weather next Sunday all charitable Christians closed the Easter devotions

PLYMOUTH CHURCH.

THE GOSPEL STORY OF THE RESURRECTION AND ITS MEANING-SERMON BY REV. HENRY WARD BEECHER.

The first worsh!ppers who entered Psymouth Church yesterday morning shortly after nine o'clock found the air impregnated with the subtle perfume exhaled by cilow jessamines and white roses, which, with ferns, assion flowers, calla lilles and orchids, filled two large baskets-one on either side of the platform. Mr. Beecher's congregation, however, expect to see those baskets every Sunday just as confidently as they expect to see the paster ascend the platform and sit lown on his hat and greatcost, so that there was nothing unusual in the display of yesterday. Neither was there any extended musical programme prepared in honor of the day. At the opening Warren's Easter cantata, "The Singing of the Birds," was sung very finely by Miss Etta Camp, soprano, and Miss Emma Cranch, contralto, and the choir in the chorus, and this was the only extraordinary feature of the service. THE SERMON.

Mr. Beecher in his sermon dealt with the subject of the dawning resurrection from the interior standpoint, or from the standpoint of the Apostle's experience, and with relation to the dawn of a correspond ing experience in the hearts of Christians in our time. ling experience in the hearts of Christians in our time. He referred to the manner in which the story of the great drama as we have it came together. There were five different accounts, and not one of them could be made to it into another accurately. The marrative of the New Testament was not to be taken from the standpoint of fact. No statement had been made by the Saviour Himself, nor gathered from His ipps, by the disciples, of His own thought and personal view, under arrest, upon the cross or in the sepaichre. The standpoint from which everything has been taken was the effect produced upon the minds of the apostles and speciators of phenomena which are but obscurely recorded. If divine truth in history was to be the record of the development of certain states of mind, so that the only thing for which revelation is given is that the presentation of truth lying outside the path of ordinary knowledge should be intact and safe, then incidenta mistaxes of details were of no consequence. Mr. Beecher recounted the incidents in which the Saviour was concerned from the day He arrived in Jerusalom until the resurrection. Speaking of the histe with which the two spostles proceeded to the sephilier when they were informed that Christ was risen, Mr. Beecher remarked that John could not forbear to record that he beat Peter in that sacred race. If John were taken to mean love, and Feter zeat, the incident furnished and finance of the fact that fovo will neat zeal in any larrace. Hereferred to the manner in which the story of the INTERNAL EVIDENCE OF THE TRUTH OF THE NARRATIVE.

Face.
INTERNAL EVIDENCE OF THE TRUTH OF THE NARRATIVE.
In the minuteness of the narrative—which mentioned even that the napkin which had bound Christ's head was found rolled up in one center of the sepulcire—Mr. Beecher saw evidence which destroyed the theory of those who believe that the Gospel is a myth; that a slight germ of truth had been originally taken up by superstitious men and added to as time went by until it attained its present size. The various appearances of the Saviour after the resurrection—to the holy women, to the eleven, to St. Thomas, and afterward to the assembling—were rehearsed by the preacher, who pointed out the lact that there was an utter absence of grand dramatic effect such as would have appeared in the history had it been fletineus. Mr. Beecher then called attention to the slowness with which teaching comes to conviction in the soul, it took weeks and weeks after the Saviour's death to convince the disciples of the facts which they should have known and behaved from this teaching. So to-day we were taught the truths of Christ, and yet went on without feeling their force, perhaps for a lifetime, until some gerat sorrow came and made us feel backward along the truths that we have known so long; but which then, for the first time, take hie to us and bring bome the most precious conviction that can come to the human soul, "Josus Christ over me," Faith in the living Christ was the child of sorrow. The knowledge of Christ, Mr. Beecher said, was to each man an individual and peculair experience. It sould not be arrived at by ratiocination; it grew up in met.

And now, said Mr. Beecher in conclusion, on

And now, said Mr. Beecher in conclusion, on forth—on this day is there any other presentation of the Lord Jesus Christ more worthy of your thought then this:—How shall the Lord rise out of the sepuicare of my soul and be to me a living Saviour, not to my eye nor to my ear, but to my spirit a living Saviour? How shall I have a risen Christ Your eighteen-hundred-year of Christ won't uo; your Carist in Jerusalem won't do; your Christ of the books and your Christ of the Hibo won't do. These are all seed corn; but seed corn is not harvest. There must be to you a personal Christ. There must be to you a Christ that shall be to you individually and in deed, not weakness, but strength, in bondage or liberty, at home or abroad, the "chief among ten thousand and altogether lovely."

CHURCH OF THE DISCIPLES.

THE RESURRECTION-SERMON BY REV. GEORGE H. HEPWORTH.

ense throng assembled at the Church of the Disciples yesterday morning. The floral decorations were profuse and beautiful, and the whole circle of the platform was one mass of fragrant blossoms, In the centre of the platform was a large arch nearly six feet in height of white pinks with the words, "Ring the bells of heaven," in violets around it. The arch was surmounted by a white dove, and from the centre hung a large bell composed of white pinks and tea roses, with the clapper of violets. From this piece on either side to the steps were crosses and pyramids, crowns, baskets, bouquets and flowers in pots. Over the organ was a solid bed of green with a large bunch of calls likes in the ies in the centre.

The services were peculiarly interesting. Six infants were baptized and over fifty persons joined the church. Mr. Thatcher and Miss Arabella Rout sang a duet be-

fore the sermon, and a male quartet sang after the Sermon, in the room back of the organ.

Mr. Hepworth selected his text from Matt., xxviii.,
7.—"Go quickly and tell his disciples that he is risen

from the dead." We commemorate to-day, said Mr. Hepworth, the grandest fact of time or eternity. It is

from the dead." We commemorate to-day, said Mr. Hepworth, the grandest fact of time or eternity. It is a miracle from which, as from a lountain, flows the world's hopes and anticipations. It is the corner stone of our faith, the consolation of our sorrow, the silent finger that points heavenward from every grave.

THE RESCRECTION A FACT.

The fact of the resurrection is beyond all critical doubt; as a verity of history it stands proven beyond peradventure. The sharpest criticism cannot undormine it; the largest and boldest scholarship cannot dispiace it. Indiedthy itself leaves this crown on the lair brow of Religion.

Let us examine the lacts of this case and see how clear and perfectly defined they are. We are taid that upon the death of Jesus the chief priests and Pharises, whose work of hatred had been accomplished, had a conference with Pilate on the subject of their own security. They said to him, "Sir, we have recalled the fact that this Jesus said to his disciples that even if we should destroy his body he would recover it again in three days. We come to you that all needed precautions may be taken; that we, the God ordained teachers of the people, may not be brought into ridicule." Pilate co-operated with the Pharisees and gave them carte blanche to do anything which, in their judgement, seemed best adapted to secure the end. We may be well assured that they were not backward in their demands. They were not backward in the demands. They were not backward in the demands of the proper actuated by the solfshness and by the invincible hatred which characterized the whole soct. The stone was rolled against the month of the sepulchre and scaled and three of the Roman guard were detailed for special service, and that their orders were strict we can have no doubt. They had no interest in the resurrection, they only had regard to the lavor of the Pharisees of the content of the special sole inght which preceded the resurrection, was preparing the spices for His embalming; she remembered what the Lord had said, yet the fact of His death was so dreamed of the possibility of a resurrection, and when just before subrise sine went to the tomb, she saw the stone was rolled away; the Lord was not there, and she was struck dumb with a hundle of spices in her arms for his embalment. On a certain occasion the disciples were gathered in an upper chamber, conferring on the past and future. They were astonished and bewildered and paralyzed; they did not know what to do or which way to turn; the doors were closed between their and the Jowish world; the doors between them and Hebrew hatred were barred, and yet, in spite of closed doors, doubly barred and bolied, they heard unwonted tootsteps, and looking around they said "it is the Lord," and he stretched forth his hands in benediction and said, "Peace I leave with you," and, after a conference, hallowed, inspired and sanctified, he disappeared as mysteriously as he came. I might go on in this strain indefinitely, continued Mr. Hepworth. I have by no means exhausted the evidence of the recurrection, but I think I have said enough to convince you that the resurrection of Jesus Christ stands as an undoubted truth, the one wondrous fact in the existence of the human race to which no other fact is parallel—a fact crowned with a promise, that if we partake of His sufferings we shall also partake of His glory. The immortal life, or the life beyond the grave, is the best part of the soul's career. We ought tower to entertain the shadow of a doubt concerning it; we ought to incorporate it fito our natures in such fashion as shall make it one of the divinest impulses in our actions. O the privilege of being certain that that is not the end! O the grait tude that fills that heart which knows there is a morrow when the sun of to-day sets! O the sound of being certain that this is not the end; O the grant tude that fills that heart which knows there is a mor-row when the sun of to-day sets! O the sound of thanksgiving that ought to rise from all the millions of earth, because Jesus hath left the door ajar to let the sunlight of God's presence pour through and fill with radiance our miserable life!

ST. PATRICK'S CATHEDRAL PONTIFICAL HIGH MASS AND BENEDICTION MUSIC, FLOWERS AND LIGHT-DISCOURSE BY REV. FATHER KEARNY ON THE PESTIVAL OF

Cardinal McCloskey celebrated a Pontifical high mass at half-past ten o'clock yesterday morning at St. Patrick's Roman Catholic Cathedral. The large edifice was crowded to its fullest capacity. The services were peculiarly impressive, the presence of the Cardinal adding additional interest to the occasion. In com-memoration of the Easter festival, at which time the faithful pay special homage to the great mystery of the resurrection of Christ, the Cathedral alters and sanctuary were appropriately decorated. Over the high altar, behind the life-size figure of the dying saviour, was flung a magnificent silk canopy of cardinal red. Surmounting this was arrayed the word 'Alleluia" in glittering gas jets. A choice bouquet of flowers was laid on the top of the repository of the Blessed Sacrament, while large vases of flowers stood on either side of the main altar. A great number of

Promptly at half-past ten o'clock the proce filed from the vestry. Some forty acolytes in white and red surplices carried candles, the Cardinal's bat lamp. The Cardinal was dressed in full canonicals, and appeared to be in much better health than when he last iciated at the Cathedral. Inside the sanctuary, assisting at the service, were Very Rev. Father Quinn, V. G.; Rev. Father Kearny, pastor of the Cathe

candles, arranged artistically upon and over the three

sisting at the service, were Very Rev. Father Quinn, V. G.; Rev. Father Kearny, pastor of the Cathedral; Rev. Father Farley, Secretary to the Cardinal; Rev. Fathers Kane, Hogan and others. The Cardinal chanted the solemn mass in a clear and steady voice.

At the end of the first gospel Rev. Father Kearny denvered a short and eloquent discourse appropriate to the day. He took as his text part of St. Mathew xvi., I-G. commencing, "And when the Sabbath was past Mary Magualene and Mary, the mother of James and Salome, prought sweet spices that evening that they might anount Jesus. And very early in the morning, the first day of the week, they came to the sopulcine, the sun being now risen." The reverend preacher called attention to the services of the Church, and as they were, dering the past few days. On Friday the Saviour had been dying on the hillsede, but to-day He had arisen from the tomb, casting off the habilinents of death. He had severed the bonds which God alone could unloose. In such solemn moments of the triumph of Christ we might recall how He had come to us years before; we might contemplate what He had suffered for us during infity years, and we should sink on our knees and thank Him for the inestimable blessings thus bestowed. We had instened to the voice of His one and indivisible Church, like the voice of the angels in heaven. All this time we knew that to was the voice of God in his remains to the sit of the promise of our own resurrection from the corruptions of the grave, even as Christ Himself had risen to die no more.

MASONIC TEMPLE.

MASONIC TEMPLE.

THE POWER OF IMMORTAL HOPE-SERMON BY THE REV. O. B. FROTHINGHAM. The Rev. O. B. Frothingham announced as the subject of his discourse yesterday morning at Masonic

Temple the "Power of Immortal Hope."

Christendom, he said, devotes the Easter Day to the commemoration of the resurrection of its Christ from the dead; not to thoughts of the immortality of the soul, that is a very different matter. Belief in the natural immortality of the soul would render the Christian's faith in the resurrection of his Christ unnecessary. It would be simply an illustration of a general law instead of being an exception to the natural law possible from the fact that Christ was not a natural man, not a descendant from Adam, but a supernatural siniess being. Christendom confines its promise of resurrection to Christians, who, being joined to Christ by faith, share his holiness and along with it his immortality. Over the rest the grave is still victorious. They remain in the land of gloom forever. According to some they are annihilated. According to others they are grievously termented. The doctrine of the immertality of the soul is not countenanced by Christianity. That bolie; is of Greek-Platonic origin, and has from the first been hostile to the Christian faith. Believers in the soul's natural immortality are believers in the soul's essential integrity, in its power to rise superior to death. The doctrine of numan depravity is abhorrent to them. According to their persuasion death is a process of transition, and felicity is the ultimate goal of all rational beings.

The immortal hope is exceedingly dear to mankind. Materialism, however beautiful in some of its aspects, is dreadful, because it threatens immortality. quiry I raise this morning is this :- Fo what does this belief owe its power? What is the secret of its fasbelief owe its power? What is the secret of its fascination? What, to use a commercial phrase,
is its value? Whoily apart from the reasonableness of the belief is the question of
its moral and intellectual importance. Obviously it is due in a great measure to the heart's
craving for solace in affliction. In seasons of severe
personal affliction this belief is natural to all save the
very lew. Thus the hope is kept personal affliction insures its absquity. The Ireshness of affliction in sures its absquity. The Ireshtime should ever come when premature death is a
rare experience, when all children it to become men

and women, when life accomplishes its full sum of years and death at last comes gently at the antural close of an ample existence, this form of the longing for immortality will disppear. The belief in immortality is of great toportance as an educator of affection. There is none too much affection in the world. The world we live in it contracted, and therefore we who live in it do not call into exercise the breath of our faculties. Our humanity takes its tone from our conception of the human; as that conception widens the humanity becomes rich and tender; as that shrinks the humanity shrinks. But the popular faith in immortality has probably a firmer hold on the conscience than it has even on the heart. It is indeed the buiswark of conscience with the multitude of mankind. Justice is regarded as the chief of all the attributes of God. The demand for justice, for absolute, poetic justice, is imperative. But this universal and absolute faith in the divine justice rocives a severe shock when controlled with the aspect of the world. There, to the ordinary vision, in place of the rule, justice is the exception. Things everywhere look out of joint. Knaves ride in carriages, honest men tramp on foot. The conviction that justice is not done in this world is nearly as universal as the persuasion that it ought to be done.

WHAT THE CLEAR-KYRD SEE.

The clear-eyed seers look beneath the surface, and, discovering the infinite resources of being and the inexhaustible issues contemplated by the laws of compensation, ask for no supplement of hereafter to complete a work that is finished here. The faith in God is to them assurance enough; convinced that He exists every moment and that because He exists all is well. It is easy to make sport of these utopies, but the men and women who have the hard for in life do not appreciate the jest. They want something more and something else—not necessarily pleasures that have been dealed them or delights they have nover known. Let it come. The faith in the hereafter, not as offering vulgar

class—not necessarily pleasures tax necessarily peaches them or delights they have nover known. Let it come. The faith in the hereafter, not as oldering vulgar or superficial compensation for the present, but as affording a new occasion and impulse to development, is of immense value to mankind. It can hardly be denied that it keeps patient, constant and loyal many a spirit in whom deprivation would beget hopelessness, and hopelessness would deepen into desperation. It is a preservative against rebellion and suicide, against bitterness and ferocity, against nervelessness and imbecility. It assiss the human to maintain its superiority over the bestial. That the hope should be tuged with extravagance is natural. It is not enough that the well doer should be convinced of the divine justice, ha must enjoy an ocular demonstration of it. The vision of a day of judgment novers innity before the mind's eye of the believer. Such an expectation, besides being to the plea for justice that conscience urges. believer. Such an expectation, besides being to the last degree unreasonable, weakons the force of the plea for justice that conscience urges.

The real power of the immortal hope lies in the prospect opened by the longer allowance of time for the full elaboration of the mortal law, it makes a new horizon line, allows a new deal, the great charm of this dream of conscience is its humanity. The promise, of this hereafter is to the poor and the unprivileged. It is a dream of good for those who have known only evil, of happiness for the unhappy. Conscience anticipates an opportunity for the millions of nameless ones who have never had a chance either to be loved or hated, to be honored or despised. A man like Theodore Parker might be content with one line. Who would ask anything more for him? He had his great opportunity and greatly did he improve it.

tent with one life. Who would ask anything more for him? He had his great opportunity and greatly did he improve it.

Userviers of the nors of immortality.

That the apparent inequality of this world's arrangements is a valid argument for a future life cannot with good reason be maintained. The demand that each human creature should come to maturity, when in other departments of nature not one in ten thousand does so, seems plausible. But that each individual should cherish the hope of it is certainly a great thing. For this, alter all, is the highest practical function of the benef in immortality to exalt, magnify, glority the nature of man, to keep alive and vived the impression that man is ideally and potentially a great being, however small a creature he actually may be. Man would be better if we better thought of him. The benef that a fature life awaits him helps to make him appear less abject as a creature. It is objected that the belief in immortality rather weakens than stimulates, rather dissipates than condenses, rather flatters than inspires. It is true in a vast multitude of instances, but it probably is not true on the whole. No great idea or principle does accomplish all that might be expected of it. Doubties a people think they need the immortal hope more than they really do; but the loss of it would be left more severely than some would have us believe, I cannot reel with Thoodore Parker that this life would be desolated it the next were discredited.

BROOKLYN TABERNACLE. THE REV. T. DE WITT TALWAGE'S EASTER SERMON.

At the Brooklyn Tabernacle yesterday morning the services were more than usually interesting. The preacher's platform was literally covered with flowers, and on the organ pipes were suspended a series of letters in white tuberoses, forming the words, "He is Risen." The music on the organ, by Mr. George W. Morgan, consisted principally of the following selections from Handel's oratorio of the "Messiah;"

Chorus—"And the glory of the Lord."
Chorus—"Laft up your heats, O yo gates!"
Arms—"I know that my kode omer liveth."
Chorus—"Vaillelinght."
Chorus—"Worthy is the Lamb that was slain."
Pague—"Hessing and nonor, power and glory to Him who sitteth upon the throne, and unto the Lamb lorever."
Mr. Talmage took his text from John, xx., 6 and 7— Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie. and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself."

The Greek and Roman Catholic churches, said Mr. Talmage, were in long controversy as to the right day on which to celebrate the resurrection of Christ, so that while the Romanists were fasting the Greeks were rejoicing, but at a great council, held in 325, it was unanimously decided that Easter should be kept and celebrated on the Sabbath following the first new moon world to-day, Protestant and Roman Catholic, keeps Easter all round the world. This morning our souls show an appreciation of the fact that Christ is risen

from the dead. "He is risen." "He is risen. Mr. Talmage emphasized these last words by turning to the floral inscription on the organ and pointing out each word as it was pronounced. He then contin-

The first lesson that I get from this Easter Saboath

open and Truth, the daughter of God, will come forth.

Truth crushed to earth will rise again;
The eternal years of God are hers.

Again, this Easter Sabbath teaches me Christ's perfect deitheration and composure. There was pienty of excitement around the temb, but Christ was composed. How do I know 11? Why, when one gets up in a right he casts his garments on either side, but my text shows that Christ, after He rose, took the shroud and tolded it up carefully and laid it in one place and the cloth that was about his head in another, perfectly calm and composed.

and loided it up carefully and laid it in one place and the cloth that was about his head in another, perfectly caim and composed.

Again, this Easter Sabbath teaches me that we are not compelled to worship a dead Christ, We don't kneel to-day on the cold slab of a cemetery, but we look up into the face of allying Jesus. That's the freth of this Easter morning. He lives, he lives to pardon my sins, to carry my burdens, to wipe away my tears. Ob, come all you people with troubles; you don't oring them to the grave, but to the boson of the living Christ. On, weep no more; the Lord has rison, He lives again!

Again this Easter Sabbath teaches us that the grave has been completely broken up for all God's children. Christ went up out of the grave. That's what makes this Easter Sabbath so glorious. There's a great, indeous monster who has waked over this world as a conqueror. He rode on a black horse across the fields of Sedan and Austerinz. All the cities of the world are coming down under his long continued assault. His name is Death. His music is the cry of desolated homes; his chalice is a human skull; his pleasure-spring fountains are the tears of a world. Oh, I hate him, I hate him with a perfect hatred. He has taken so many of our loved ones away. But the old monster shall come down. This Easter morning declares it. I can now hear the thump of Paul's heel is it comes down on the neck of the conqueror. "O Death! where is thy sting? O Grave! where is thy victory?"

Death! where is thy sting? O Grave! where is thy victory?"

THE GREAT EASTER DAY.

That great Easter Day which will come to us all, and which this Easter Day preligures, will be usnered in with a great round, with the biast of trumpets, with a great shouting. It will be a very penetrating sound, it will not to mistaken for thunder or the peals of earthly ministresy. Militons of spirits shall come from neaven, and they will cry, "O Grave, give us back our bodies!" All the great of the earth, all the armies, victor and vanquished; the infant of a day is well as the octogenarian. And now the air is darkened with the fragments of bodies coming together from all quarters of the earth. Every one that's born bind God will kindle an eye for him. Aimid all the nations of the Carristian dead that are resurrected not one blind eye, not one passed foot, not one dumb tongue, not one deaf ear! You ask me if I have any idea what kind of a form we will get on that Easter morning! Yes, I have, in the first place it will be glorious. Why, the finest form that you see in all the earth is a mere skeleton compared with what we will have on that day.

ST. EPANCIS XAVIER'S CHURCH.

ST. FRANCIS XAVIER'S CHURCH.

IMPRESSIVE EASTER SERVICES-RICH PLORAL

DECORATIONS AND SPLENDID MUSIC. The Easter services at St. Francis Xavier's Roman Catholic Church in West Sixteenth street, yesterday, were conducted on a grand sale, and were attended by an overflowing congregation. The high altar was brilliantly lighted with clusters and arches of gas jets elegantly arranged, and crowned by a neautiful cross of lights that glittered like a brilliant mass of gems. There were some beautiful flowers, too, tastefully arranged on the main and side altars. And in the centre, opposite and beneath the tabernacie, which was

was the master of ceremonies. Father Prend preached the Easter sermon. The reverend predwelt impressively on the great lessons of Christ's resurrection. He insisted that to imitate the Saviour resurrection. He insisted that to imitate the Saviour men must bury the corrupt passions that are the ineritance of all mortais. If we would rise with Christing Jory we must die with him in anguish, but it was better to lose all earthly things for the soul's sake than to permit one's sell to be carried off by the vain delights of the world. After a briof but comprehensive review of the chief thoughts inspired by a consideration of the occasion for Easter rejoicings Father Prendergast closed an effective sermon. The musical services were on an claborate scale and made the mass unusually long. The choir consisted of Misses Terosa and Mary Werneke, soprano and contraito; Signor Tamaro, temor; Mossrs. Dupau and Stanton, bassos; a large chorus, with a quartet of brass instruments and tympani. Before the commencement of the mass the grand march of the priests, from Mendelssohn's "Athanic," was rendered, commencing as the priests and acolytes, in their rich vestments, entered from the sacriety. The mass given mencement of the mass the grand march of the priests, from Mencelssohn's "Athalie," was rendered, commencing as the priests and acolytes, in their rich vestments, entered from the sacristy. The mass given was Dr. Berge's "Grand Missa de Pascha No. 1." This mass commenced with the "Kyrie," rendered with organ, brass instruments, tympani and bolls. Then followed a very brilliant and effective "Gloria." The "Laudamus To" was finely arranged as a duet for soprano and alto. The "Gratias Agimus," a tenor solo, was instrumentally sung by Signor Tamaro, The "Credo" calisted the services alternately of bass and soprano, bass and tenor, and bass and alto. "Et in Unun Dominum," a soprano solo, was inely sung by Miss Teresa Werneke. The "Genitum non Factum" was given by the male quartet without accompaniment. Another tenor solo was the "Grueinkus." The "Gujustlegm" was an organ solo with chorus accompaniment. "Et in Spiritum Sanctum" was a baritone solo, and the "Hace Dies," by Lambillotte, was rendered by the chorus. After the mass the organ and brass instruments played the overture to "La Muette di Portici," by Auber. The mass was not finished until alter hali-past one o'clock, having commenced at hali-past one o'clock, having commenced at hali-past ten. At lour o'licok in the afternoon was commenced the Easter oratorio, "The Resurrection," by Père Lambillotte, which also attracted a very large attendance of worshippers.

TRINITY CHURCH.

ELABORATE FLORAL DECORATIONS AND BARE SELECTIONS OF SACRED MUSIC-FOUR SER-VICES DURING THE DAY.

Famed as Trinity Church has long been for rar Easter music, it was not to be wondered at that it was yesterday the centre of attraction. The interior of the fusion of flowers. Surrounding the columns dividing the chancel from the body of the church were clustered the choicest and rarest of tropical and foreign plants and flowers covering the columns for about twenty feet. Surmounting the baptismal font was cone of rare flowers, artistically arranged, resting upon which was a crown in white, purple and blue flowers, and a cross of red roses. Over the altar were two very pretty clusters of flowers of various hues.

The music was under the direction of Mr. A. H. Messiter, organist and musical director, and the full orchestra was conducted by Mr. Henry Carter, associate organist. The solos were by Masters Coombo, Kemble and Jones, soprant; Master Ward and Mr. Ans. Smedicy, alti; Masses. M. B. Farr and Charles A. McPherson, tenori; Mr. Honry Price, baritone, and Mr. F. H. Dunkinson, basso. The selections included Bach's toccate in F. on the organ, by Mr. Carter; the processional, hymn 99; Haydn's anthem, "Christ Our Passover;" Schubert's "Kyrie;" "Gloria Tibi," from Haydn; "Nicene Creed," by Schubert, and offertory anthem, by J. P. Morgan. The Philharmonic Orenestral Society was represented by thrity-dive instruments in the organ gallery. It is needless to say that all the selections were rendered in a highly artistic manner, and lovers of sacred music enjoyed a rare entertainment.

The day was observed by four services. At six A. M. the service of holy communion was held; at hall-past seven a brief service in the German language, that was attended by about one thousand persons, at nine there was morning prayers; at ten Mr. Ayliffe performed a number of appropriate Easter selections on the chimes and then came the usual Easter services and a short discourse by Rev. Morgan Dix, the rector, who was assisted in the services by Dr. Oglivis and Rev. Messers. Hickson and Robinson. The ceremonies were concluded by a musical service in the evening. The edince was thronged to its utmost capacity and hundreds were compelled to leave disappointed and worship elsewhere.

ST. STEPHEN'S CHURCH.

SPLENDID DECORATIONS AND CEREMONIES-THE SANCTUARY ILLUMINATED-AN IMMENSE CONGREGATION-SERMON BY THE REV. DR. M'CLYNN.

St. Stephen's Church, East Twenty-eighth street, was splendidly decorated for the Easter celebration The entire surroundings of the church showed that ample preparations had been made for the festival. The altars were ablaze with lighted tapers and gas jets. and flowers were profusely scattered upon them and around the sanctuary. The contrast between the appearance of the sanctuary yesterday and for the pas week was very noticeable, as, instead of the purple coverings concealing the ornaments and pictures and statuary which then everywhere met the eye was now the fullest ornamentation be seen, and all the familiar ings and statues appeared to view like old friends of the congregation. High up over the principal altar, and invisibly suspended from the dome above the sanctuary, hung a large illuminated cross. tival of the day was one of great toy. The corof the solemn high mass were performed fully accord-

of the solemn high mass were performed fully according to the ritual, and these, in connection with the splendor of the alters and the incidental decorations for the festival, made the service a most brilliant speciacle. As is usual on special least days, there was a congregation in attendance that filled every pew and crowded the side aisies for spinding room.

A CORRECT SIGHT.

When seen from the entrance doors on Twenty-eighth street the sanctuary presented a magnificent sight. The filluminated cross it up the features of the groups of the large painting of the crucifixion, which forms the background of the sanctuary. At the base of the mission cross a cluster of flowers was laid, and in front of the beautiful picture of the sacred heart several tapers were burning and bouquets of flowers arranged. The Virgan's altar was chasticy decorated, some of the choicest flowers being placed around it, and on the aitar table a lamp was burning. The prests officiating at the high mass were roused in vestments of the very richest sort, the attendant boys, about fifty in number, wearing white cassocks and surplices. All this, with a church filled to its aumost capacity by a congregation attired in the highest fashion, with the organ pealing forth its powerful music or the violins breathing some devotional tender passage, presented the Easter service in the most imposing manner.

THE MUSIC.

or the violins oreathing some devotional tender passage, presented the Easter service in the most imposing manner.

The music of the mass was Mercadante's in E flat, The sololsts were Mile. Anna Ro-etti, Mile. Munner, Mr. Carl Bernard, Mr. Jacobsochn and Mr. Ingani. For the chorus there were twenty voices, and the orchestra numbered eighteen. Before the mass commenced the overture to "Oberon," by Carl Maria von Weber, and a processional march by Weingarten were played. At the gospel, a "vent Creator," by Rossi, was sung by Mr. Bernard, and at the offertory a "Haco Dies," by Danforth, was the selection.

THE SERMON.

The celebrant of the high mass was the pastor, Rev. Dr. McGiynn, the deazon being Rev. Father McCready, the sub-deacon Rev. Father McCauey and the master of coremonies Rev. Father McCauey and the master of coremonies Rev. Father Colon. During the service Rev. Dr. McGiynn, who dut not occupy as much time in his discourse as he usually doos; nor did he ascend the public but addressed the congregation from the sitar, still clothed in the vestments of the mask. In which is narrated the arrival of the-two women at the tomb and the response they met with—that Jesus was risen. He then went on to speak of the recent sorrowing of the Cuurch over the Passion of the Redeemer and of the crucilistic liself, and connected this with the rejoicing of the Easter festival. After dwelling on the manifold reasons there were for joy on this least, the day on which was commemorated the proving of His dividuty by Christ Himself, he spoke of the unison of prayer that went up all over the world at this Easter time in acknowledgment of the woodrous love which the Saviour had manifested for men, and concluded his discourse by inviting the congregation to join, by their assistance at the holy sacrifice of the mass, in the universal gladness over the resurrection. In the alternoon, at our o'clock, vespers were sung, at which is congregation as large as that which had attended the high mass was present.

SWEDENBORGIAN CHURCH. THE RESURRECTION OF CHRIST-SERMON BY REV. CHAUNCEY GILLS.

In the Swedenborgian Church, Twenty-fifth street, between Fourth and Lexington avenues, yesterday morning, the pastor, Rev. Chauncey Giles, preached on the resurrection. He took his text from Matthew xxvii., 6-"He is not here; for he is risen as he said." The resurrection, said the preacher, was a necessary step in the work of human redemption. The death of Christ on the cross was generally regarded as the essential element of that great saving work, when in reality it was only an incident of it. To save man it was necessary for the Lord to assume human nature, for there was no other way of gaining such access to nor there was no other way of gaining such access to him as was requisite for the achievement of that end. Now, as there was no perfect human mind, he could only assume an imperfect one and then change it into a divine nature, a process which was called His giorification. The death which He suffered was only the death of His human nature. He was during all his lifetime going through a process tre, opposite and beneath the tabernacle, which was hung with rich gold-laid tapestry, was placed a bod of white buds with the name of "Jesus" in carnations. The celebrant of the mass was Father Hydon, President of the Jesuit Order; material budy was only the clearing away of all that

ted of earthly substance. But that death she regarded as the loss of consciousness or life

ST. ANN'S (R. C.) CHURCH. THE JOYOUS SIGNIFICANCE OF EASTER-SER-

MON BY REV. FATHER PRESTON. Easter Sunday is always a day of special grace and seastly at St. Ann's Church. Such it was yesterday. The large, brilliant audience solemn and attentive throughout; the gorgeous flower-decked altar; the vary with its hundred gleaming lights, and ramant sanctuary with its numeric general gas at the chaste image of the Redeemer looking benignly down upon this offering of joy at His resurrection formed a striking and impressive scepe. The church looked, indeed, to use an expression from Father Preston's awaiting the coming of her Divine bridegroom. music was of the usual elaborate description. The "Imperial" (third) mass, by Haydn, whose every strain broathes so fondly the solemn beauty and grandeur of the Resurrection; the offerfory, and the characteristic "Laudate" by Abbé Vogler were the best features of the musical part of the celebration which was rendered by the regular choir of the church. After the gospel Father Preston preached a sermon which gave full expression to the religious significance of the day. He glorified the resurrection of the Saviour as the greatest mystery of the world's history, as the conclusive victory over the flesh and over death—a victory which was shared by the whole of Christendom. Christ had been beset and harrassed by the world, which was still His enemy. In this century more than ever the world was His onemy, and kings and cabinets arrayed themselves against Him and His aconoted. Hence this glad day, in which the gracious Saviour burst the bonds of the tomb to authoristic the faith of Christianity in this immortality, was an additional represent to the laggard and unitarithful Catholic, who had praise and eloquence on his lips, but only hypocrisy in his heart. The revorend father flustrated the weakness and agnominy of the flesh, which was bound to pass away, leaving only a handful of dust, but when the trumpet of the Archangel sounded the body of the just would rise again, purified and glorified, and would claim its final blissful unison with the soul at the foot of the Imperial Throne.

CHURCH OF ST. VINCENT FERRER. EASTER CEREMONIES AND GRAND HIGH MASS-

SERMON BY REV. FATHER HOBAN.

The ceremonies yesterday at the Dominican Church of St. Vincent Ferrer, Lexington avenue and Sixtysixth street, were very grand and impressive. The high altar was beautifully decorated with natural flowers and graceful draperies, while innumerable lights burned in and around the sanctuary, adding a wonderfully brilliant effect to the carved and gilded ornaments of the shrine. At the usual hour, half-past ten o'clock A. M., a grand high mass was celebrated, the oillciating priests being father Dominic Lilly, cele-brant; Father Francis Lilly, deacon, and Father Spencer, sub-deacon. The choir rendered the music o cer, sub-deacon. The choir rendered the music of Mozart's "Twelfth Mass" very effectively, the principal soprano being Miss Morison Fiset, who was assisted by a large corps of ladies and gentlemen. Mr. Bond presided at the organ. After the gospel was sung Father Hoban ascended the pulpit and preached on the appropriate subject of the mystery of the Resurrection. He said:—Before contemplating this mystery of the career of our Saviour, let us consider the events that occurred during the few days previous, when the Saviour of men was the subject of all the outrages that could be heaped on Him by His enemies. We see Him suffering the agonies in the garden and bearing the heart-pangs that are wrong from Him by the treachery of one of His chosen twelve. We see Him led before the Koman Governow as an impostor, sourged at the pillar by the execufrom Him by the treatment of the Koman Governor as an impostor, scourged at the pillar by the executioners, stumbling under the heavy weight of the cross as He toils up the rugged steep to Calvary. We see Him raised on high on the instrument of His death, and watch His dying agonies as He consummates the

GRACE CHURCH. THE RESURBECTION AND CHRIST'S DIVINITY-

SERMON BY THE REV. DR. POTTER.

The morning services yesterday in Grace Church were most impressive and soleinu. As the time for assembling the congregation approached the silver chimes rang out their dulcet tones to advise the faithtul that the hour for prayer had arrived. In addition to the usually large attendance by members of the congregation, 200 or 300 people-who were evidently

strangers—crowded the aisles and passage ways on both sides of the pews.

The floral decorations about the altar, the pulpit and communion table were of the most appropriate and delicate description. Over the altar was a large cross, in white—"St. Joseph"—lilies, having a Greek cross in carnations for a centre piece. The panels to the right and let of this were dressed with variegated teaves and evergreens, worked into pleasing devices by delt hands. On the altar steps sweet smelling plants gratified the optic and oliactory senses. The pulpit was draped with evergreen runners; and so, too, were the desk and the oaken chairs near the communion table. On the iron panel of the pulpit was a shield of white hilles bordered with evergreens and taving a carnation cross in the centre; while in iront of the reader's desk was a circular trophy made up in the same way. The Rev. Dr. Potter preached the sermon, taking his text from the Gospel of the day. During the course of his remarks he said there was no question that the Episties to the Romans, Cornthians, Galatians, Colossians and Thessalonians were written by the Epistics to the Romans, Corinthians, Galatians, Colossians and Thessalonians were written by the hand of the Gentiles' apostle, Paul. They were produced twenty-five years after the Resurrection, of which they bore testimony. So when Paul met men who denied the fact of the resurrection of Christ he confronted them with their twenty-five years of consent to and acquiescence in the fact. Twenty-five years of consent to and acquiescence in the fact. Twenty-five years after the miraculous event Paul says that many men believed in it because they saw it with their own eyes. There could have been no plot among the apostles to create a belief in the resurrection, because they did not expect it. These men on account of this "defusion" suffered and died—for wnat? For a stupendous fact.

THE CHILDREN'S EASTER. EASTER ANNIVERSARY OF THE ST. THOMAS SUN-

DAY SCHOOL.

The Easter anniversary of the St. Thomas Sunday school was celebrated yesterday afternoon at the church (Rev. Dr. Morgan's), corner of Fifth avenue and Fifty-third street. The extensive programme of exercises was carried out with entire success and was enjoyed by a vast audience, filling the aisles and passage vays, many ladies in their gay Easter attires standing during the services. The altar and surroundings were handsomely decorated with flowers, the offerings of the ladies of the church.

during the services. The altar and surroundings were handsomely decorated with flowers, the offerings of the ladies of the church.

The Sunday School Classes.

The following is a int of the Sunday school classes represented:—Faith, Hope and Charity, Miss E. G. Middieton; Intile Gleaners, Miss Grace Lee; the St. Thomas, Miss Fanny Lahy; Bisbop Whipple, Miss Watts; Ministering Children, Miss Ella G. Young; Niobrara, Miss Sarah Smith; Little Branches, Miss Estelie Young; the Pathlinders, Miss Dexter; Truth Seekers, Miss Whittemore; Christian Philosophors, R. S. Mains; Star of Bethionem, Miss E. S. Morgan; Emmanuel, Miss S. V. Morris; Chindren of Promise, Miss Edith Watson; Little Watchman, Miss Kate Morgan; Ermest Workers, Miss Mary L. Short; Standard Bearers, Miss Mary Dodge; Children of the Cross, Miss Carrie Stone; Daughters of Hope, Miss Neihe Bolmer; The King's Own, Miss M. C. Burchell; Heiping Hands, William S. Duncomb; Wilning Workers, Miss Gardner; Young Discipies, E. L. Short; Soldiers of the Cross, James Pott, the Rev. Dr. Morgan, Dr. Thurman; Little Sentincies, Mr. Bolmer; Inheritors of Eternity, Miss Lyman; Lamb of the Fold (infant class), Mrs. Ruthven and Miss Vous; Young Ladies' Bible Class, Mrs. T. H. Gilliss; Young Men's Bible Class, R. B. Dodson.

OROFR OF SERVICES.

The order of Services was very interesting and the singing was admirable, the Sunday school receiving with the regular St. Thomas choir.

Brief addresses were delivered by Dr. Morgan and Rev. Frederick Courtney. The remarks of the latter were directed principally to the pupils of the Sunday school who with their relatives and irends occupied an extensive area on the floor of the church and in the side balonies. He arriged upon his young hearers the necessity of following the example of their Lord and Saviour, and by leading a life of purity and righteousness be prepared to enjoy the ineffable glory of the life to come. The pretty silk banners of the casses added a charming effect to the seene, which was altogether of a highly attracti

TRINITY CHAPEL.

Trinity Chapel, Twenty-fourth street, was profusely ecorated in honor of the holy day. An array of beautiful exotics nearly surrounded the altar, the centre piece being a large cross, composed of tuberoses, camehas and Ethiopian lilies—emblems of purity and right-eousness. The floral decorations were the handlwork of the ladies of the church and exhibited superior tasto and skill in their arrangement. The musical exercises were of an unusually elevated tone, as will be seen from a glance at the programme, the whole being under the a glance at the programme, the whole being under the direction of Mr. Gilbert, organist and leader of the choir:—Seven A. M., Choral Communion; Matins (processional)—"Come, Ye Faithiul;" Easter anthem, Psaims chanted; introl, "Worthy is the Lamb," Handei; Kyrie and Creed, Gilbert, in A; hymn, "Jesus Christ is Risen To-day;" eucharist hymn, "All Worthy Thou;" Gloria in Excelsis; Nune Dimittis in C; recessional, "At the Lamb's High-Peast;" Even Song; processional, "Come Ye Faithiul;" 190th Hymn; Compline; processional, "Come, Ye Faithiul;" 118th Psalm; Magnificat, Gilbert, in A; Nicone Creed in A; anthem, "Worthy is the Lamb" and Halicitijah, Handel; recessional, 100th hymn, The rector, Rev. Dr. Swope, preached the forenoon sermon, taking his text from I. Cormthians, xv., 14, 17 and 18—"And if Christ be not risen, then is

our preaching vain, and your faith is also vain. "And if Christ be not raised your faith is vain; ye are yet in your sink." "Then they also which are failed asleep in Christ are perished." The sermon was devoted mainly to the consideration of the resurrectist. of our Lord and the consequences which followed to all mankind. The afternoon services were devoted to Sunday achool exercises, in which the children belonging to the chapel participated.

CONSCIENCE AND THE BIBLE.

The Rev. William Lloyd preached his farewell sermon to the congregation of the Washington square Methodist Episcopal Church, in Fourth street, last evening. In the morning he commenced his regular ministry at the Madison avenue Reformed Church on the corner of Fifty-seventh street, and selected as a sub-

loct, "Risen from Christ" The tarewell address delivered last evening attract a very largo congregation to the Washington square Methodist Episcopal Church and the pastor preached a very interesting sermon, at the close of which he said:—My ministry is now closed. I go forth from a branch of Christ's church which will ever be dear to me. But I do not go out of he Church, neither do I leet myself to be recreant to my history, my faith or my Lord. For some time past I have had but two guides—my conscience and the Bible. Should my views of Bible truths become such as to force me to step out of all creeds, I should do so, preferring to stand alone with Christ than in a crowd at sacride of principle. I have striven to be a true and laithful minister of God among you. I have shrank from no toil. I have carried you as a church to the throne of God every day of my sojourn among you. I have given to God and to you the bost of my thoughts, the first truits of heart and brain. I now close the book, my work is with the Lord and my reward is with him. May God bless you, may the man who stands among you in the years to come be a thousand-fold more useful than any man of the past. I leave the seed I have sown to grow and ripon, and another may thrust in the sickle and reap." vory interesting sermon, at the close of which he

THE MURDER OF CHRIST.

DR. ARMITAGE ON THE JUDICIAL ASPECTS OF THE CRUCIFIXION-PILATE AS A WILEY

At the Fifth Avenue Baptist Church yesterday

morning he Rev. Thomas Armitage, D. D., delivered the last sermon of the series upon "The Men of the Great Weck." his subject being "Christ's Judicial Mur-der." The pastor's text was Matthew, xxvil., 25, and Acts, v., 23. In a former discourse on these words it was shown, said Dr. Armitage, that Roman as well as its most sacred and inviolable guards around its own citizens as such. But the Romans had orders of citzenship-a periect class and a less perfect class. All the private rights of man belonged to the imperfect class as well as to the pertect, while the honors of magistracy might be added to the perfect order only But in the days of Christ the conquests of the Empire had become so enormous that millions of persons in the subjugated provinces who were neither citizens nor slaves were vet subjects, made so first as captives. Inasmuch, then, as the Jewish nation had quered by Rome before the time of Christ's birth and Judea was then held as a tributary of that Power, He was born, not a citizen of Rome, but simply

Judea was then held as a tributary of that Power, He was born, not a citizen of Rome, but simply a subject, and, as such, was answerable to the provincial law, whatever it might be.

Christ was neither a prisoner of war nor a captive. He was the subject of a conquered country which was not even under national law, let its civil and coclesistical laws were then intent and operative. As the representative of the Emperor there the Procurator had the power of life and death over a subject under the application of those laws which protected a subject in the enjoyment of those rights which were accorded to him by the code of the province in which he lived. We are thus shut up to this conclusion, that as the Procurator of an imperfal province it was the duty of Pilate to know whether or not the Sanbedrim had the life of Jesus in jeopardy under the national and proper application of Jewish law, and in case of doubt either to order a new trial in which the laws should be properly applied, or to modify the whole proceeding because of its illegality. Instead of this to did not reopen the case and review it and decide against their sentence; and then himself committed a judicial crime of the highest magnitude by assisting them to enforce what he, as the supreme juage, had declared to be utterly illegal. Or, to use the words of the most careful and patient student and interpreter of law in our country, who says, "I cannot call to mind anything in all my researches where such arbitrary power as was exercised against Christ was authorized by law. He was offence, and the act of arrest was an arbitrary act founded in no law, but cearly deepotic." Hones, as we claim, the execution of Christ was but judical murder.

CHRIST REPORE THE ROMAN COURT.

Plinte, invested with those powers, was not a mere agent through whom the Jewish Court could inflict its injustice upon Jesus, but he was the centre of the highest judicial power, so that the crime, the trial, the finding and the execution all came under his cognizance by right of jurisdiction. The Sanhodrim had given its decision that He was worthy of death, but they had no recover to mass the formal generacy of death upon Him. cision that He was worthy of death, but they had no power to pass the formal gentence of death upon Him. This court seems to have adjourned in an uproar early in the morning, when, according to St. Luke, the whole court arose and led Jesus, bound, to Plate and delivered Him into his hands to be put to death. As nearly as we can ascertial Jesus entered Pilate's nail of judgment about seven in the morning, when His Roman or civil trial commenced. Here such a scene and such a series of events transpired as have no parallel in the history of the judiciary. A wild admixture of craft, passion, cowardice, meekness, vaciliation and inconsistency is found here such as has never been compounded clsewhere on earth. The result shows that a sadder heart never beat in a man's bosom than that in Pilate's when he ascended the lation and inconsistency is found here such as has never been compounded classwhere on earth. The result shows that a sadder heart never beat na man's bosom than that in Pilate's when he ascended the "judgment seat" and the young man of Nazareh stood before him. The Jewish leaders of the people held a great power over the proud Roman, and not only insisted that he must deal with the cases as they wished, but that he must deal with the cases as they wished, but that he must deal with the cases as they wished, but that he must deal with the cases as they wished, but that he must deal with the cases as they wished, but that he must deal with the cases as they wished, but that he must deal with the case as they wished, but that he must deal with the meaning. Possibly he was annoyed to find public business pushed upon him at that untimely hour, or he may have been disquieted by the apprehension that the passover day was to be marked by some act of turbulence which would cost nim and his troops great trouble; or he, perhaps, left a slight tinge of scorn and resentment toward the city magnates and haughty priests who had already sent grievous compinints against him to Silenus; or, last of all, it is possible that, with the sharpness of the eagle's eye, the emblematic bird of his own standard, he saw by the bearing of the prisoner that he was not an ordinary iclon. He carriod no hardened and brazen front, he deliant and guilt bespeaking manners like those of a common criminal, but was mock, pure, gendle and oliginfied, qualities which appear in the innocent and not the reprobate, for Pilate had seen too much of crime not to read its hollow, sunken, gullen look.

The Judicial McRebe.

Instead of taking their word at full credit and ratifying the findings of the Jews, supreme judicial "Council" off hand, and without a hearing to the method, in their own court they had accused Jesus of blaspheny, but at once they saw that their religious quarret had no interest for a Koman judge, who knew that they were left by the conque

constructive treason. When Plate boldy and emphatically absolved Him from the accusation, saying, "I find no fault in him," It was his duty to have discharged the prisoner. The acquittal of Jesus made the charged the prisoner. The acquittal of Jesus made the Jews more flerce, and they charged that Jesus surred up the people, "beginning from Gaillee to this place."

PILATE, THE CRAFTY POLITICIAN.

Up to this point Plate had acted a manily part, but the tumult of the people began to alarm him just here, probably learing an outbreak on the peace of the city and desiring to rid miniself of a troblosome case with all its responsibility, when he heard the accused was a Gamean, he began to play the crafty politician and ceased from that moment to be the fair judge. Galliee was outside of his province. Herod, of Galliee, and Plate were not friends. Herod was at the time at Jorusalem, having come to attend the passover. Plate thought that it would be a misser stroke of policy to free himself of this troublesome prisoner tasside, and this clamorous mob outside, as well as to conciliate throught that it would be a mister stroke of policy to free himself of this troublesome prisoner tasside, and this clamorous mob outside, as well as to conciliate theory of the passover. Plate thought that it would be a mister stroke of policy to free himself of this troublesome prisoner tasside, and this clamorous mob outside, as well as to conciliate Herod by sending Jesus to him on the plea that a had not proper jurisdiction in the case. So instead of releasing Christ to be maltroated, returned Him to Plate. On every principle of common law and equity, to say nothing of humanity, Pilate was responsible for all the mockery, ridagnity and suffering which Jesus endured at the hands of Herod and his brutal men of war, after being acquitted upon his own examination. Then Pilate violated every principle of common law by proparing to scourge an innocent person. His proposition to release Josus instead of Barabbas caused a wid, saturic passion

[CONTINUED ON NINTH PAGE 1